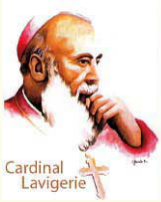


# MISSIONARIES OF AFRICA

## (WHITE FATHERS)



February 2022



Mary  
Queen Of Africa  
Pray for Us.  
Missionaries Of Africa



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# Editor's Word



Michael Heap MAfr

Things today seem to be changing at a terrific pace, and, apparently, not always for the better. What we thought was unchangeable is no longer so. Politics, morals, religion, even identities seem no longer permanent. Who would have thought 5 years ago that going to Mass on Sunday would ever be suspended, or even replaced by Mass on the Telly? Familiar things and practices disappear or change, and yet life goes on. On the front of our magazine, we see the youngest of the pupils in St. Thomas' Primary School in Zambia, all kitted out in their new school uniforms in front of their new school (see page 13). They have opportunities which their grandparents, miles from any towns, couldn't have hoped for. On page 24, we see Fr. David Cullen celebrating his 90th birthday. What changes he has seen in Africa, in the Church, in the Society of Missionaries of Africa in his lifetime!

Africa is growing in sophistication, in infrastructures, in population and in many other ways. Yet, like everywhere else, Africa is as strong as its weakest link. There is poverty, there is violence and there is injustice. Africa, like everywhere else in the world, needs Christ. Education is not sufficient. Wealth is not sufficient. Political independence is not sufficient to bring fulfilment and true peace. As Africa has developed over the last 150 years, so has our Society of Missionaries evolved. Elderly European/North American missionaries are gradually being replaced by younger African Missionaries of Africa. The ideals and values remain the same but are often expressed in a different, African way. Yet it is not just a question of race, replacing Europeans with Africans, our Society has become more global. Young Indians, Philipinos, Mexicans and Brazilians are also entering the Society bringing with them their own experience of Church, their own experience of Christ. They are making sure that our Church is Catholic in the true meaning of the term - Universal.

Our Society, the Church in Africa, our World do not look the way they did 100 years ago, 50 years ago, nor should they. That would be stagnation. Later this year, as every 6 years, our Society will send representatives to Rome for a General Chapter, a meeting to choose new leaders and discuss what direction we should follow for the next 6 years serving of Christ, his Church and his people in Africa. Please pray for the delegates to be led by God's Spirit so that we may always "be apostles and nothing but apostles" in a changing world.

## An Indian vocation by Rajesh Kalapala MAfr.



**Rajesh in Congo**

I would like to share little bit of my life story. My name is Rajesh Kalapala and I am from India. More specifically, I was born on 13 August 1989 at Mudicharla in Eluru diocese, South India, and I am the last born of the family. There are 5 of us in my family, my father, mother, elder sister, elder brother and me. In my family there are two different religions. My father's side is Hindu and my mother's side is Catholic. Whereas my sister and brother followed my mother, I grew up half Hindu and half Christian. I followed my mother to church and I followed my father to the temples. Although my parents were married in the Catholic Church, my father never practised Christianity.

Since most of our relatives are Hindu, we celebrate all the festivals. There is respect and harmony in the family. Then in the summer of 2003, after finishing high school, I attended a youth retreat preached by Fr Thomas, our parish priest. I was so touched by his talk that I asked for Baptism. When I talked to my mother about receiving baptism, she could not believe it and she thought I was joking. But when she saw that I was very determined to follow the baptism preparation course, she taught me prayers at home and helped me to memorise them. I was baptized in 2004. At home, I used to see the priests and sisters in my parish working selflessly without marrying or starting their own families. I was inspired by their way of life. They were living a life founded on certain values and they inspired the people with these same moral values. This is why I became a priest. For me this call is a great blessing.

The story of my coming to the Missionaries of Africa is miraculous, at least it seems so to me! Between the years 2005 and 2007 I had been in contact with the diocesan vocation animator in India, and when I



**Rajesh's home parish in India**

had finished my studies for a Bachelor of Commerce degree (B.COM) in 2007, I went on to spend a year in the Minor Seminary in Bangalore, Southern India. Whilst there I saw an advertisement for the Missionaries of Africa in one of the magazines called “Bharatha Mitra”. The title, “AFRICA IS CALLING YOU”, somehow caught my attention. I looked at what the Society stood for and was really impressed by what these missionaries were doing in Africa. I wondered if I also was being called to be a Missionary of Africa, so I contacted the diocesan animator and told him that I was thinking of joining the Society. However, I never really thought that I would one day be a missionary. I had a desire to be a priest, that was sure, but a diocesan priest or a missionary? That was not clear. Perhaps I can say that at first there was a lot of confusion in my life, sometimes even about becoming a priest at all. There had indeed been some sort of desire to become a missionary even before I graduated from high school. However, it was definitely not like a thunderbolt. I can honestly say that I am not really sure how it came about that I ended up with the Mis-



**Rajesh with his mother and father**



**Candidates coming from all over India**

big NO! It was very difficult to convince them because they heard lots of stories about Africa. I told them that I could go to Bangalore to begin my formation and spend several years with the Missionaries of Africa to see if the missionary life was really for me. If it was not meant for me, then I would come back and do what they wanted. They agreed to this compromise but later on they saw that I was very firm in my decision. Most of my friends discouraged me from becoming a priest. They told me to study and get settled in life. They were sure that I wouldn't be happy going to Africa as a missionary. Some of my friends were even



**Being put in place for diaconate**

Indeed, I had lots of bumps in my life before and after joining the Missionaries of Africa and I will tell you about some of them in later articles.

missionaries of Africa. At first, my parents were not very supportive of my initial decision to become a priest because they wanted me to become an accountant. Then when later I spoke to them about my desire to become a Missionary of Africa, their reaction was a

angry with me and most of them thought I was not normal. I was, in fact, the first person in the whole of our family who decided to become a priest, so for most of them it was as if I had gone crazy.

# A BROTHERS' VOCATION

by Br. Patrick Babagereh Norah, MAfr.



**Br. Patrick Norah, MAfr.**

Before I joined the Missionaries of Africa in 1984, I did a bit of 'window shopping'. I read about other congregations and questioned people about them before settling on the Missionaries of Africa. One of the aspects of the Missionaries of Africa that made me to go for it was Community Life. Reading about the Society from a leaflet produced by the vocation director, I read that the Missionaries of Africa live and work in communities of three. That looked similar to the way my own family lived. We prayed together and we had a common farm on which each

family member would work to keep the family going. It also reminded me of the early Christians in the Acts of the Apostles, where all were responsible for the common good.

Even now, after 38 years of life and challenges in the Society, I still believe in the value of this community life.

A teacher by profession, I put aside my chalk in the classroom to start my formation to become a brother in the Missionaries of Africa in 1984. With my teaching background, I felt that as a brother, I could be involved in catechesis and laity formation.

After struggle to get my release from my contract the Ghana Education Service, I started my formation in October 1984 in Tamale, Northern Ghana. We were two Ghanaian brother-candidates who started this journey. When I applied, I had no idea what the formation programme would be like. I was open to whatever was on offer. The first 3 years of studies were meant to introduce us to life in the Society. Despite being



**Brother Patrick MAfr.**

called the “First Cycle” it has nothing to do with bikes! In the First Cycle we learned about the founder of our Society, history of the Church, Christian Living, Bible, French, social sciences, catechesis, pastoral work and current affairs. That was in the morning! In the afternoons, we had manual work gardening, some practical training in car-maintenance, welding, painting, electricity etc., guided by an experienced brother. There were two separate centres of formation: one for the brother candidates in Tamale town, and the other for the clerics (those preparing for the priesthood) in St. Vic-

tor’s Seminary, a few kilometres away. Occasionally, the brother candidates and the clerics would come together for a day of recollection, picnic etc. The two of us brother candidates cooked for the community since we had no other cook!

After First Cycle came the Spiritual Year (Noviciate) in Kasama, Zambia 1986-87. I thought I had been well prepared for the novitiate, however I found one particular thing difficult. From the September to the December we were not allowed out of the Novitiate compound. Cooped up, day-in and day-out, was for me a real test of vocation and faith. Then, when in December, after we had formally received the gandouras (white habit and rosary), we were able to breathe fresh air at last, we were allowed outside to Mass on a Sunday.

Next came the time of Apostolic Experience (commonly called the Stage). This is a period of 2 years, usually spent working in a parish as a member of a Missionaries of Africa community. For my stage (1987-89), I was appointed to Chemchem Parish in Singida diocese in Tanzania. With my background experience as a teacher, plus the First-Cycle and Noviciate formation, I was able to help with catechists’ training, organising catholic teachers in the Parish to teach religious education,



and working with the youth. In community I was the bursar, dealing with daily expenses such as buying food and making sure the community was well-fed. It was great to be in a stable community with three experienced confreres during these 2 years, however starting to learn the local language was a bit of a challenge. People kept asking why a black man like them could not speak Kiswahili. This pushed me to take the language and cultural studies seriously when eventually I went to the language centre in Kipalapala. To survive my stay in Tanzania, I had to learn the language, and I did!

Then 1989-93 I was outside Africa for the first time. I was in Totteridge, North London. For my first year, I was registered for a Pastoral Renewal Course at the Missionary Institute London (MIL). We were again two brother candidates, myself and a German. The Course was designed for missionaries who were at the end of their missionary life and needed a relaxing, one year sabbatical. Yet here we were, two brother candidates at the beginning of our missionary journey, doing a “renewal” course with people who were at the end of their missionary life. God only knows what the two of us were there to renew!



**Br. Patrick with fellow Ghanaian Br. John Abobo MAfr**

After the first year, then what? Nothing was foreseen. Unfortunately, the rector of the formation house himself was just as new as we were. So, in the second year, we were more or less left to “paddle our own canoes”. I recalled from my 2 years in Tanzania that a priority there had been Media/Mass Communication. So it was agreed that I prepare for Mission by doing something in this line. I managed to get a place in Islington College where they were offering courses in communication. Alas, once there, I was told clearly that what they were offering in the college would be of little help to me on the missions in Africa. This was already October, with all the institutions almost two months into the academic year. What were I and the other brother candidate to do? Go back to the MIL? The staff proposed following selected courses in Missiology and Bible. I did not find this helpful. With my teaching background I felt that back in the Mission I could be involved in pastoral work, so I suggested that I do the full diploma course in Theology. This was accepted. Unfortunately, back in the First Cycle when the clerics were studying Philosophy, we brothers had been learning welding, gardening etc., (as



**Br. Patrick, Br. John and Fr. Callistus Baalabore, MAfrs**

well as cooking) so now I had to make up for the Philosophy requirements at the same time as studying Theology. This meant doing four years instead of the usual three. I stayed the course and finished in May 1993. After taking my Missionary Oath back home in Ghana on

31st. July 1993, and having had a good holiday, I returned to Tanzania. My fellow brother candidate left the formation and got married!



# Osun-Osogbo Cultural Festival 2021

by Fr. Peter Ekutt MAfr



**Fr. Peter at Osun UNESCO cultural site**

Cultural festivals in most African societies have their roots in the early history of these communities. So the best way to explore and experience Nigeria's rich cultural heritage is to join in the colourful celebration at these cultural festivals instead of simply studying them. In Nigeria we have the Calabar Carnival

(southern Nigeria), the Osun-Osogbo festival (western Nigeria), the Eyo festival in Lagos, Ofala Festival and Argungu Fishing festival (northern Nigeria), New Yam festival amongst the Idoma, Igbo, Yoruba peoples and lots of others. These festivals have cultural, religious and historical significance and are greatly respected.

I am a Nigerian Missionary of Africa from the coastal, southern part of the country (south-eastern Nigeria- Annang-ibibio) and this article is about my experience in south-western Nigeria (Yoruba-speaking). Although the same country, it is culturally very different. I am in my own country, but culturally a stranger. Since we cannot truly evangelize without some knowledge of, and respect for, the culture and values of the other, even in the same country, I need this to



**The Grove is full of Yoruba artworks**



**Crowds come to celebrate Osun**

become more missionary.

The Yoruba people have preserved and transmitted their very rich culture through various festivals and rituals. Perhaps the most important is the “Osun-Osogbo Sacred Grove festival”, held annually in August. It celebrates the spiritual bonds between the river goddess (Osun),

the traditional ruler and the people of the town. The Sacred Grove consists of 75 hectares of dense virgin forest on the outskirts of the city of Osogbo town, the capital of Osun State, about 250 km from Lagos. Sacred groves (larger or smaller) can be found in much of sub-saharan West Africa. The “Osun Sacred Grove festival,” started some 600 years

ago, is the largest and perhaps the only remaining example of what used to be found in every Yoruba settlement. This festival brings together the local Yoruba people. The poor, the rich, men and women, no matter their religious or their political convictions, they all come together annually to celebrate the festival and to witness the offerings by “Arugba” a virgin maiden acting as a link between the community and deity. The Arugba, meaning “calabash carrier”, comes out with a large calabash on her head underneath a colourful veil to deliver the message of the year’s



**Hundreds entering the water**

festival, surrounded by the sound of the “talking drums”. The calabash contains the offerings of those present and of the entire community. I was told that, the festival was started by the founders of the town of Osogbo around 600 years ago. They had planned to build



People everywhere bathing, drinking, celebrating

houses on the riverbank and actually began felling trees, but the spirit of the river, Osun, called out and ordered them away. Since then the grove has been considered a sacred area for the spirit’s devotees. The goddess promised to protect the entire group and bring them prosperity in return for an annual sacrifice to her. The group agreed and every August they celebrate, with a cleansing of the city reuniting the people with their ancestors and the founders of the Osogbo Kingdom. But what took me, a Catholic priest, there? I believe that to be a missionary in a particular culture, we must understand and encounter this culture. In this way we avoid prejudices. Trying to evangelize without knowing the people and their society, I would be like dead fish floating on top of the water. Entering this place I had a sense of the Sacred and of being very close to Nature. Was I one of the worshippers? No, our sacrifice is Jesus Christ, but it was a pleasure to visit the place, getting closer to understanding and respecting the people. Walking for the first time around this grove dotted with sanctuaries and shrines and works of art, beside the meandering river and with all the vegetation preserved in honour of “Osun”, hearing the stories about the mythical fish in the river, I felt touched that all these plants and animals had been conserved. It is a natural herbal pharmacy containing over 400 species of plants (200 are medicinal). Birds, reptiles, and animals are protected. Everywhere there were signs reading, “It is forbidden, to destroy or kill any animal”. But what has



People dressed in their best clothes sharing the water

really protected the site has been the traditional laws, myths, taboos and customs, forbidding people from destroying anything inside the grove for over 600 years. Through their spirituality and worship, people have gone beyond exploitation of Nature, so here we have a notion of

ecology and a strategy for conservation. Pope Francis talks about “Ecological conversion”. Looking at ourselves, not as owners and therefore consumers of nature, but rather as being co-related in our common home. Devotees at the Osun-Osogbo festival believe that the sacred grove is one of the last remaining places that the spirits, or “Orishas” reveal themselves to bless the people. Others see it as a link with the past, reinforcing their cultural identity. For others it is a glimpse of true ecology and respect for Nature. For others it is colourful folklore. I can understand why such a large crowd was present at the festival and why so many fetched water from the Osun river to drink, to wash their faces and to take some home. I met many on the way going back home with buckets and buckets of water with high respect for, and trust in, what this colourful water signifies. God willing, I went home with a better understanding, a greater respect and as a better missionary.



Water to take home

# A Rural Village Now Has a School

by Fr. Ogato Douglas MAfr.

St. Thomas Community School is situated in a rural village 34 kilometres from Ndola town, Zambia. It is locally known as Damu because of its location near the “dam”, the main water reservoir for Ndola. The villagers depend largely on fishing in the reservoir for their livelihood. Apart from selling fish, they practice subsistence farming during the rainy season, mainly growing maize, beans, and groundnuts. It is a community struggling to make ends meet. The poor conditions of most of the houses, and the pit latrines they have, clearly show the level of poverty in this village. Everybody depends on subsistence fishing and farming. As pastoral agents, we work closely with the entire community to try and change their current life situations for the better. In particular, we believe that by enabling them to have access to education for their children, their lives will eventually improve. As Pope Francis wrote: *“We cannot be indifferent to suffering; we cannot allow anyone to go through life as an outcast. Instead, we should feel indignant, challenged to emerge from our comfortable isolation and to be changed*



**A joint effort of Parish, villagers and Government**



**A marvellous brand new school**

*by our contact with human suffering. That is the meaning of dignity”.*

From the beginning of 2020, we, the pastoral team of St. John the Baptist Parish and the local population, have worked together to construct a community primary school in their village. This partnership was a concrete pastoral response to the challenge of low literacy

levels amongst the children. The children could not get to school because of the long distances on foot. The nearest government school is about 10 kilometres away, so the children had to trek 20 kilometres each day to school and back. Trekking this distance in the rain, the cold, and the sun was a very big obstacle to their regular schooling (remember, most of them have nothing to eat before going to school). With the help of gifts from benefactors, we have been able to construct an elementary school with three classrooms and two administrative offices. Desperate for a school within their village, villagers of various religions, men and women, young and old, came together to mould bricks, collect sand, and fetch water for constructing classrooms. The community involvement in the project has been utterly selfless. Now with big sigh of relief, they have brought it to completion and their children are now regularly schooled without walking those long distances. Currently, 408 pupils, aged between 5 and 14 years, are enrolled. With 3 community-supported teachers and one government teacher (the headmistress), the school teaches pupils from pre-school to



Grade 4. In a recent interview, Mpundu, a grade 3 pupil said, *“I want to be a doctor to treat the sick”,* whilst her mother said, *“The lives of our children will not be the same again because they have an opportunity to start school early. We didn’t have it. We had to wait until we were old enough to endure long walks to school, so many of us dropped out of school. I am very happy that my four children’s lives will be better with education.”*

We have now asked the Ministry of Education for more government teachers for this school, since we are planning to expand it from Grade 4 to Grade 7. In that way it will be a fully-fledged primary school and the 408 current pupils, plus any new ones, can smoothly transition to their next classes/Grades We see this as the surest way to ending low literacy in this village and bringing about integral human, social and economic development in line with Jesus’ words ***“I have come so that you may all have life to the full”***.



**A brighter possible future for these children**

# An Indian Missionary in Africa

by KALAPALA Rajesh (MAfr)



**Rajesh's aunt presents Kumbha Harathi  
Sign of total dedication to God**

It had been difficult to persuade my family to accept my wanting to be a priest, and then doubly difficult for them to consider my desire to become a missionary in Africa. Despite all this, I started my formation in 2008 in Bangalore with “Come and See” with 15 other candidates from different states of India. It was a totally unexpected atmosphere in the formation house. It was not always easy to cope with others, since we didn't come from same background, different cultures and different languages, and indeed I was the only one from my state. Even though we are all from same country, it was a big challenge for me to understand the others. But as the

days passed we started to get on with each other because we had a same goal, to become a missionaries. Then there was the timetable! I was not used to getting up early and all of sudden I had to start getting up at 5.30 am, with meditation in the chapel at 6.00 am. But I got used to it. During my initial years in Bangalore, we were trained in the formation house according to Indian culture. When I say Indian culture, I mean to say that we did everything in an Indian way, such as sitting on the floor during meditation for Mass and for prayers. At this time I learned about the Society. Our formators were very supportive and helpful, always speaking about the mission in Africa, especially their experience as missionaries in different parts of the Africa. Their talks encouraged me towards becoming a Missionary of Africa. Every month we invited African students who were in Bangalore to Mass in our chapel and to our



**Rajesh's sister at offertory**

house for any feasts. Then I would go along every Sunday when our confreres would go to the students to celebrate Mass. These interactions with our African brothers and sisters made me happy and encouraged me to go to Africa. At last, in 2013 I did indeed go to Africa, to start my noviciate in Tanzania. It was my first time in Africa, out of India, and in an international community. We were 12 novices and 3 formators, from 10 different nationalities. What a blessing to be part of such a wonderful group, sharing our different vocation journeys and experiences in the team and with our spiritual directors. But it was not all light and peace; we each

had our own character. People are very open in Africa and I found this sometimes shocking. I was surprised to see that the priests and religious drink with other people during festivals, whereas in India priests are not allowed to drink in public. I was also shocked by funerals in Africa. In India everyone is sad and cries at funerals. We do not sing or dance, whereas at the funerals I went to in Africa, everyone was singing with joy. I had to accept that we are not from the same culture. One useful thing I had learned from our formators was that each culture has its way of doing things and in experiencing a



**Chandan Tilak on forehead, a sign of welcome**



**With family after priestly ordination in the cathedral**

new culture, we have an opportunity to learn something new from the other person. Then in 2014, I was sent to Bukavu in Congo for my pastoral experience. This meant learn-

ing both French and Kiswahili. After the language courses, I arrived in my community just before Christmas. We were three in the community, the Belgian parish priest, his Ugandan curate and me. I was the youth chaplain during my stage and so the university students helped me to improve my French. My life with our Christians was very interesting because many of the mothers and fathers joined us in parish ministry and pastoral care. When I visited the sick in their homes, these adults accompanied me. Usually our Christians were very happy to see me visit their homes. But at first most Christians were surprised that I am also a Christian because the Indian traders who are here in Bukavu are all Hindus. People presumed that there was no Christianity in India. They wanted to know the history and culture of my country and I was happy to witness in the parish, as a Christian, as a seminarian and as an Indian. Praying with our Christians every day, meeting people of different cultures and different races, the daily work, my reflections on my missionary life, my personal prayers and my pastoral helped me to discover the will of God in my life. Many Christians assured me of their prayers during my stage and I was deeply impressed by their friendship and generosity towards me. It was marvellous, but not always easy. First of all, not being a French speaker, I struggled with the language. At first in the parish, it was difficult for me to understand people and their accents whereas they thought that I speak French with an English accent. To im-



**Concelebrating his First Mass in home parish**

prove, sometimes I went to a nearby seminary in my free time to work with our Philosophy students. Little by little I was able to understand and speak. Although I wanted to be accepted among by locals as one of them, the people

here often called me “Muzungu”, “White Man”, but I am not white. I was annoyed to be called white and in the beginning I was angry with people who called me that. Now I simply don’t answer. After the stage I was sent to Abidjan in 2016 for the Theology. I took my Missionary Oath on 12 December in 2019 and I was ordained deacon on 13 December in 2019. I finished the theology in 2020 and went back to India for a holiday and to prepare for my priestly ordination in September. My home parish was very happy. Especially the family and the village, they were happy that their son was going to ordained priest. Even though I was ordained when Corona virus was at its peak, it did not prevent them from coming to help me prepare my ordination. So many attended my ordination despite the rain and virus, including three of our confreres. I was ordained 25 November 2020. Because of our Rosary and Ganduras, we Missionaries of Africa were centre of attraction both then and on the day of my thanksgiving



**Kumbha Harathi presented to all present**



**After the First Mass in the parish**

Mass. This was first time that many of the priests and sisters in the diocese had heard of our Society. Even my bishop asked me how I came to join the Missionaries of Africa, and I explained to him about the magazine that I had seen in 2006. They were very impressed by our pastoral approach. My family and relatives were so happy. My father in particular told me that he was very happy for me and happy to see me a priest. He told me to continue serving the people where ever I am needed. I was so touched by his words of encouragement.

Nobody had thought I would become a priest one day, so the family became very emotional after the ordination. I could see the tears of joy coming down the cheeks of my mother, sister and aunties. Even I became so emotional that I could not stop crying with happiness. This event, shared and witnessed by family and relatives, is something I will cherish all my life.

Then back to Africa. I arrived in Congo in August in 2021 and I travelled to Maniema in September. I brushed up my Kiswahili for a month and began visiting outstations to celebrate Mass in October. I will write more about my mission in Mingana parish in Congo later.

## Cardinal Michael Fitzgerald MAfr. OBE

Cardinal Michael Fitzgerald MAfr was awarded the Order of the British Empire (OBE) in the New Year's Honours List for services to Interfaith and Interchurch Partnerships.

Cardinal Fitzgerald, who is at present in community in Liverpool, wrote on receiving the OBE,

“I am appreciative and grateful for this award, particularly considering that my “service to interfaith relations” has taken place mainly outside the UK. I think the award should really go to the Missionaries of Africa, the Society to which I belong, for having allowed me to have the necessary formation for this service which I exercised first within the framework of the Pontifical Institute for Arabic and Islamic Studies and then to the Holy See, to Pope Saint John Paul II who, in 1987, appointed me Secretary of the Secretariat for Non-Christians (as it was then) and later in 2002 appointed me President of the Pontifical Council for Interreligious Dialogue (as it had become). This gave me the possibility of engaging in fraternal relations on a wider scale than Christian-Muslim relations. Pope Francis, with his actions and his teaching - the jointly-signed Document on Human Fraternity and *Fratelli Tutti* - is encouraging us to continue building up these fraternal relations which our world badly needs.”



**Cardinal Michael in Rome**

## Fr. David Cullen MAfr Celebrates his 90th.Birthday.



**Fr. David dressed in an alb made for him by sisters in Zambia**

Fr. David Cullen celebrated his 90th birthday on Sunday, 6th February in Ealing, London. He was joined for a Mass of Thanksgiving at St. Peter and Paul's parish, Northfields (London) by nephews and nieces, grand nephews and nieces and great-grand nephews and neices, cousins, confreres from the Missionaries of Africa and Missionary Sisters of Our Lady of Africa. During the Mass Fr. David thanked God for so many years of Mission and Ministry. He only returned definitively from Zambia a couple of years ago. We remembered in our prayers also David's sister Ann, who died last year, in 2021. She is the mother, grandmother and great-grandmother of many of those present. Afterwards everyone was invited to the church hall to continue the celebration with a real party, food, drinks, balloons and cake. Ad Multos Annos!





**Members of the family bringing the gifts at the Mass**



**Fr. David sharing words of wisdom with the various generations**

## WAYS TO HELP FUND OUR MISSION

### WHITE FATHERS

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We propose you use this formula:

“I give to the **Society of the Missionaries of Africa (White Fathers)** the sum of ..... free of duty, and I declare that the receipt of the Father Treasurer of the Society in Great Britain, who now resides at 64, Little Ealing Lane, London, W5 4XF, shall be of good discharge.”

Registered Charity in England and Wales No. 233302  
Charity registered in Scotland No. SC037981

SUPPORT OUR APOSTOLATE:  
PLEASE USE THE DONATION FORM OVERLEAF

**Above all, please help us with your prayers**

Please complete the Gift Aid declaration overleaf and send it to:

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**[corfton@mafrgb.org.uk](mailto:corfton@mafrgb.org.uk)**
- using the contact submission form on our website:  
**[www.missionariesofafrica.org.uk](http://www.missionariesofafrica.org.uk)**
- using the Fundraising Preference Service website:  
**<https://public.fundraisingpreference.org.uk/>**

The Missionaries of Africa (White Fathers) is a registered charity in  
England and Wales No. 233302  
and in Scotland No. SC037981.



## Parents & Friends Association

# EVENTS

Dear Parents and Friends of the White Fathers,

We give thanks to Almighty God that we can begin to hope that at last we are coming out of the long Covid pandemic. We thank you for all your prayers during this crisis.

Many of you will have personally suffered sickness whilst others have known sad loss. We send our sincere sympathy and condolences.

All being well, the Annual Requiem Mass for Deceased Relatives and Friends will take place on 1st May 2022, but confirmation will be sent out nearer the time. We hope also that it may be possible to resume our programme of social events. There is soon to be a planning meeting of the executive committee and we will let you know in the next issue of the magazine what has been decided.

Please keep all the White Fathers, their parents, relatives and friends in your prayers, as we keep you in ours.

God bless you all,

Margaret, Patricia, Fr William, and all the Executive Committee.

# Your charitable prayers are requested

for those who have recently died  
and our deceased parents,  
relatives, friends and benefactors.



**Peggy Hyland** (*Coventry*), **Vincent Riley** (*Billingham*), **Sr Margaret Leedal** (*York*), **Dennis Brown** (*Cleveland*), **Maureen Frith** (*Newcastle -Upon-Tyne*), **Stella Dick** (*Kent*), **Rosemary Emery** (*Staffs.*), **Mrs. K. J. Ward** (*Bristol*), **David Tippett** (*Edinburgh*), **David Peacock** (*Surrey*), **Mary Lane** (*Hereford*), **Mary F. Smith** (*Glasgow*), **Mrs. H. Harte** (*Coventry*), **Mr. J. McPake** (*Scotland*), **Mrs. M. Goode** (*Dorset*), **Mrs. M. O'Donovan** (*Hemel Hempstead*), **Anne Elcock** (*Stourport-on-Severn*), **Mrs. A. Cassidy** (*Milton-of-Campsie*), **Stella Ray** (*Essex*), **Mrs. C. Hayes** (*E.Sussex*), **Shaun Selva** (*Sunderland*), **Sarah J. Watts** (*Banbury*), **Andrew Uranie** (*Wembley*), **Margaret Russell** (*Glasgow*), **Delia Byrne** (*Birmingham*), **Mary MacLean** (*Colwyn Bay*), **Patrick Clark** (*Notts.*), **Mrs. F. M. Cole** (*Glasgow*), **Rita Leedal** (*Lancaster*), **Aileen M. Hepworth** (*Hereford*), **Margaret Wallace** (*London*) **Mary Rajindram** (*Southgate*), **Mary Carroll** (*W. Midlands*), **Angela M. O'Donnell** (*Slough*), **Margaret Lee** (*Seaham, Durham*), **Norman Johnson** (*Cheshire*), **Sarah Naylor** (*Staffs.*).

May they rest in peace



## St. Anthony's Burse



By contributing to St. Anthony's Burse for the education of White Fathers, you will be helping to spread the Good News of the Gospel in Africa.

The Bursary Fund is open to donations of all kinds, large or small.

Donations should be addressed to:

THE WHITE FATHERS  
15 Corfton Road,  
LONDON W5 2HP

THE WHITE FATHERS  
9 Milrig Road,  
GLASGOW G73 2NG

Every letter or donation receives a personal acknowledgement.

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'The White Fathers.'

***You can now donate online. Have a look on our homepage  
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***Thank you for your generosity.  
Special thanks to all our faithful supporters who regularly and unflin-  
gly donate by Standing Order, particularly those who are able to Gift Aid  
their donations.***

White Fathers in England & Wales:  
Registered Charity No. 233302  
Charity Registered in Scotland No. SC037981

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# Information

## The White Fathers Missionaries of Africa

### In England & Wales:

The White Fathers  
15 Corfton Road  
London W5 2HP  
email: [corfton@mafrgb.org.uk](mailto:corfton@mafrgb.org.uk)  
tel: 0208 601 7900

### In Scotland:

The White Fathers  
9 Milrig Road  
Glasgow G73 2NG  
email: [wfscotland@btconnect.com](mailto:wfscotland@btconnect.com)  
tel: 0141 613 0209  
tel: 0141 613 0039



**Enquiries concerning the Magazine should be addressed to:**

The Editor,  
MISSIONARIES OF AFRICA (WHITE FATHERS)  
15 Corfton Road  
London W5 2HP

**Find out more about us at:**

**[www.missionariesofafrica.org.uk](http://www.missionariesofafrica.org.uk)**

**Gift aid form** available on our **website**

<http://www.missionariesofafrica.org.uk>

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